THE FOVNDATION OF CHRISTIAN RELIGION, GATHERED into sixe Principles.

And it is to bee learned of ignorant People, that they may be fit to heare Sermons with profit, and to receive the Lords Supper with comfort.

Psalm. 119. Verse 130.

The Entrance into thy word, sheweth light, and giveth understanding to the simple.

LONDON,
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To all ignorant people that desire to be instructed.

POore people, your manner is to sooth up your selves as though you were in a most happy estate; but if the matter come to a just tryall, it will fall out far otherwise. For ye lead your lives in great ignorance, as may appeare by these your common opinions which follow.

1. That faith is a mans good meaning, and his good serving of God.

2. That God is served by the rehearsing of the tenne Commandements, the Lords Prayer, and the Creed.

3. That ye have believed in Christ ever since you could remember.

4. That it is pitie that hee should live, which doth any whit doubt of his salvation.

5. That none can tell whether hee shall be saved or no certainely; but that all men must be of a good beleefe.

6. That howsoever a man live, yet if hee call upon God on his death-bed, and

ſay, *Lord, have mercy upon mee*: and ſo goe away like a lambe, he is certainly ſaved.

7. That if any be ſtrangely viſited, hee is either taken with a Planet, or bewitched.

8. That a man may lawfully ſweare when he ſpeaketh nothing but the truth; and ſweares by nothing, but that which is good, as by his faith and truth.

9. That a Preacher is a good man no longer then hee is in the Pulpit; *They think all like themſelves.*

10. That a man may repent when hee will, becauſe the Scripture ſaith, *At what time ſoever a ſinner doth repent him of his ſin, &c.*

11. That it is an eaſier thing to pleaſe God, then to pleaſe our neighbour.

12. That ye can keepe the Commandements as well as God will give you leave.

13. That it is ſafeſt to doe in religion as moſt doe.

14. That merry ballads and bookes, as *Skoggin, Bevis of South-hampton, &c.* are good to drive away the time, and to remoove heart-qualmes.

15. That yee ſerve God with all your hearts; and that you would be ſorry elſe.

16. That

16. That a man need not heare ſo many Sermons, except hee could follow them better.

17. That a man which commeth at no Sermons, may as well beleeve, as hee which heares all the Sermons in the world.

18. That yee know all the Preacher can tell you. For he can ſay nothing, but that every man is a ſinner, that wee muſt love our neighbour as our ſelves, that every man muſt be ſaved by Chriſt: and all this ye can tell as well as hee.

19. That it was a good world, when the old religion was, becauſe all things were cheape.

20. That drinking and bezeling in the Ale-houſe or Taverne, is good fellowſhip, and ſhewes a good kind nature, and maintaines neighbourhood.

21. That a man may ſweare by the Maſſe, becauſe it is nothing now: and by 'r Lady, becauſe ſhee is gone out of the countrey.

22. That every man muſt be for himſelf, and God for us all.

23. That a man may make of his owne whatſoever he can.

24. That if a man remember to ſay

his prayers in the morning (though hee never underſtand them) hee hath bleſſed himſelfe for all the day following.

25. That a man prayeth when he ſaith the ten Commandements.

26. That a man eates his Maker in the Sacrament.

27. That if a man bee no adulterer, no thiefe, no Murderer, and do no man harme, hee is a right honeſt man.

28. That a man need not have any knowledge of Religion, becauſe he is not booke-learned.

29. That one may have a good meaning, when hee ſaith and doth that which is evill.

30. That a man may goe to wizzards called wiſe men, for counſell: becauſe God hath provided a ſalve for every ſore.

31. That yee are to bee excuſed in all your doings, becauſe the beſt men are ſinners.

32. That yee have ſo ſtrong a Faith in Chriſt, that no evill company can hurt you.

Theſe and ſuch like ſayings, what argue they, but your groſſe ignorance? now where

ignorance raigneth, there raignes sinne; and where sinne raignes, there the divell rules: and where he rules men are in a damnable case. Ye will reply unto me thus: That ye are not so bad as I would make you. If need be, you can say the Creed, the Lords Prayer, and the ten Commandements: and therefore ye will be of Gods beliefe, say all men what they will; and you defie the Divell from your hearts.

I answer againe, That it is not sufficient to say all these without booke, unlesse ye can understand the meaning of the words, and be able to make a right use of the Commandements, of the Creed, of the Lords Prayer, by applying them inwardly to your hearts and consciences, and outwardly to your lives and conversations. That is the very point in which ye faile.

And for an helpe in this your ignorance, to bring you to true knowledge, unfained faith and sound repentance here I have set downe the principall points of Christian Religion in sixe plaine and easie Rules, even such as the simplest may easily learne: and hereunto is adjoyned an exposition of them, word by word. If ye doe want other good directions, then use this my labour for your good instruction. In reading of it, first learne

The sixe principles: and when they have them without booke, and the meaning of them withall, then learne the exposition also: which being well conceived, and in some measure felt in the heart, ye shall be able to profit by Sermons, whereas now ye cannot, and the ordinary parts of the Catechisme, namely, the ten Commandements, the Creed, the Lords Prayer, and the institution of the two Sacraments, shall be more easily understood.

Thine in Christ Iesus,

William Perkins.

The Foundation of Christian Religion, gathered into sixe Principles.

The first Principle.

Question.

WHat doest thou beleeve concerning God?

A. There is one God, Creator and Governour of all things, distinguished into the Father, the Sonne, and the holy Ghost.

Proofes out of the Word of God.

1. There is a God.

For the invisible things of him, that is, his eternall power and Godhead, are seene by the creation of the world, being considered in his workes, to the intent that they should be without excuse. Rom. 1.20.

Nevertheless, he left not himself without witnesse, in that hee did good, and gave us raine from heaven, and fruitfull seasons, filling our hearts with food and gladnesse. Act. 14.17.

2. There is one God.

Concer-

Concerning therefore meats ſacrificed to
1 Cor. 8.4. *idols, we know that an idoll is nothing in the world: and that there is none other God but one.*

3. Hee is Creator of all things.

Gen. 1.1. *In the beginning God created the Heaven and the earth.*

Heb. 11.3. *Through faith we underſtand, that the world was ordained by the Word of God: ſo that the things which we ſee, are not made of things which did appeare.*

4. He is governour of all things.

Prov. 15.3. *The eyes of the Lord in every place behold the evill and the good.*

Mat. 10.30 *Yea and all the haires of our heads are numbred.*

5. Diſtinguiſhed into the Father, the Sonne, and the holy Ghoſt.

And, Ieſus when he was baptized, came
Mat. 3. 16. *ſtraight out of the water: and loe, the heavens were opened unto him, and Iohn ſaw the Spirit of God deſcending like a Dove, and lighting upon him.*

And loe, a voyce came from heaven, ſaying,
Verſ. 17. *This is my beloved Sonne, in whom I am well pleaſed.*

For there are three that beare record in
1 Ioh. 5.7. *Heaven, the Father, the Word, and the holy Ghoſt, and theſe three are one.*

The

The second Principle.

Q. What doest thou believe concer-
ning man, and concerning thine owne
elfe?

A. All men are wholly corrupted with
inne through *Adams* fall, and so are be-
ome slaves of Satan, and guiltie of eter-
all damnation.

1. All men are corrupted with sinne.

As it is written, there is none righteous, no Rom. 3.10
not one.

2. They are wholly corrupted.

Now the very God of peace sanctifie you 1 Thes. 5.
throughout, and I pray God that your whole 23.
birit, and soule and body, may be kept blame-
esse unto the comming of our Lord Iesus
Christ,

This I say therefore and testifie in the
Lord, that ye henceforth walke not as other Eph. 4.17.
Gentiles walke in the vanitie of their minds.

Having their cogitations darkened, and be- Vers. 18.
ing strangers from the life of God, through
the ignorance that is in them, because of the
hardnesse of their hearts.

When the Lord saw that the wickednesse Gen. 6. 5.
of man was great in the earth, and all the
imaginations of the thoughts of his heart were
onely evill continually.

3. Through

3. Through *Adams* fall.

Wherefore as by one man, ſinne entred into the world, and death by ſinne, and ſo death
Rom.5.12 *went over all men, for ſo much as all men have ſinned.*

4. And ſo are become ſlaves of Satan.

Wherein times paſt ye walked according
Eph.2.2. *to the courſe of the world, and after the Prince that ruleth in the ayre, even the ſpirit that now worketh in the children of diſobedience.*

For as much then as the children were par-
Heb.2.14. *takers of fleſh and bloud, hee alſo himſelfe likewiſe tooke part with them, that he might deſtroy through death, him that had the power of death, that is, the divell.*

In whom the God of this world hath blin-
2 Cor.4.4. *ded the minds, that is, of Infidels, that the light of the glorious Goſpel of Chriſt, which is the Image of God, ſhould not ſhine unto them.*

5. And guilty of eternall damnation.

For as many as are of the workes of the
Gal.3.10. *Law, are under the curſe: for it is written, Curſed is every man that continueth not in all things, which are written in the booke of the Law, to doe them, Likewiſe then as by*

the

ne offence of one, the fault came on all men to ndemnation: so by the iustifying of one, the enifit abounded towards all men to the iustifi- ation of life. Rom. 5. 18.

The third Principle.

Q. What meanes is there for thee to e- cape this damnable estate?

A. Iesus Christ the eternall Sonne of God, being made man, by his death upon he Crosse, and by his righteousnesse hath erfectly alone by him selfe, accomplished ll things that are needfull for the salvati- n of mankind.

1. Iesus Christ the eternall Sonne of God.

And the Word was made flesh, and dwelt a- nong us, and wee saw the glory thereof as the lory of the onely begotten (Sonne) of the Fa- ther full of grace and truth. Ioh. 5. 14.

2. Being made man.

For he in no sort tooke the Angels, but hee tooke the seed of Abraham. Heb. 2. 16.

3. By his death upon the Crosse.

But he was wounded for our transgressions, he was broken for our iniquities: the chastise- ment of our peace was upon him, and with his stripes we are healed. Isa. 53. 5.

4. And by his righteousnesse.

For as by one mans disobedience: many Rom. 5. 19.

were

were made ſinners, ſo by the obedience of one ſhall many be made righteous.

2 Cor. 5. 21. *For he hath made him to be ſin for us which knew no ſin, that we ſhould be made the righteouſneſſe of God in him.*

5. Hath perfectly.

Heb. 7. 25. *Wherefore hee is able alſo perfectly to ſave them that come unto God by him, ſeeing he ever liveth to make interceſſion for them.*

6. Alone by himſelfe.

Act. 4. 12. *Neither is there ſalvation in any other: for among men there is given none other name under Heaven, whereby we muſt be ſaved.*

7. Accompliſhed all things needfull for the ſalvation of mankind.

1 Ioh. 2. 2. *And he is the reconciliation for our ſinnes, and not for ours onely, but alſo for the ſinnes of the whole world.*

The fourth Principle.

Q. But how maiſt thou bee made partaker of Chriſt and his benefits?

A. A man of a contrite and humble Spirit, by faith alone apprehending and applying Chriſt with all his merits unto himſelfe, is juſtified before God, and ſanctified.

1. A man of a contrite and humble spirit.

For thus saith he that is high and excellent, He that inhabiteth eternitie, whose name is he Holy one; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to give life to them that are of a contrite heart. Isa. 57. 15.

The sacrifices of God are a contrite spirit: a contrite and broken heart, O God, thou wilt not despise. Psal. 51. 17

2. By faith alone.

As soone as Iesus heard that word spoken, he said unto the Ruler of the Synagogue, Bee not afraid, onely beleeve. Mar. 5. 36.

So Moses made a Serpent of brasse, and set it up for a signe; and when a Serpent had bitten any man, then he looked to the Serpent of brasse, and lived. Num. 21. 9

And as Moses lifted up the Serpent in the wilderneſſe, so must the Sonne of man be lifted up; Ioh. 3. 14.

That whosoever beleeveth in him, should not perish, but have eternall life. Vers. 15.

3. Apprehending and applying Christ with all his merits unto himselfe.

But as many as received him, to them he Ioh. 1. 12.

gave

Ioh.6.35. *gave power to bee the ſonnes of God, to them that beleeve in his name. And Ieſus ſaid unto them, I am the bread of life, hee that commeth to mee, ſhall not hunger, and hee that beleeveth in mee ſhall not thirſt.*

4. Is juſtified before God.

Rom.4.3. *For what ſaith the Scripture?* Abraham *beleeved God, and it was counted to him for righteouſneſſe.*

Verſ.6. *Even as* David *declareth the bleſſedneſſe of the man, unto whom God imputeth righteouſneſſe without workes, ſaying;*

Verſ.7. *Bleſſed are they whoſe iniquities are forgiven, and whoſe ſinnes are covered.*

5. And ſanctified.

Act.15.6. *And hee put no difference betweene us and them, after that by faith he had purified their hearts.*

1 Cor.1.32. *But yee are of him in Chriſt Ieſus, who of God is made unto us wiſedome, and righteouſneſſe, and ſanctification, and redemption.*

The fifth Principle.

Q. What are the ordinary or uſuall means for obtaining of faith?

A. Faith commeth onely by the preaching of the Word, and increaſeth daily by it: as alſo by the adminiſtration of the Sacraments and prayer.

1. Faith

1. Faith commeth onely by the preaching of the Word, and increaseth daily by it.

But how shall they call on him, in whom they have not beleeved? how shall they beleeve in him of whome they have not heard? and how shall they heare without a Preacher? Rom. 10. 14

Where there is no vision, the people decay, but he that keepeth the law is blessed. Pro. 29. 18

My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt bee no Priest to mee: and seeing thou hast forgotten the law of thy God, I will also forget thy children. Hos. 4. 6.

2. As also by the administration of the Sacraments.

After he received the signe of circumcision, is the seale of the righteousnesse of faith, which he had when he was uncircumcised, that hee should bee the father of all them that beleeve, not being circumcised; that righteousnes might be imputed to them also. Rom. 4. 11

Moreover, brethren, I would not that ye should be ignorant, that all our fathers were under the cloud, and all passed through the sea, &c. 1 Cor. 10.

3. And Prayer.

For whosoever shall call upon the name Rom. 10

of the Lord shall be saved.

The sixth Principle.

Q. What is the state of all men after death?

A. All men shall rise againe with their owne bodies, to the last judgement: which being ended, the godly shall possesse the Kingdome of heaven: but unbeleevers and reprobates shall bee in hell tormented with the divell and his angels for ever.

1. All men shall rise againe with their owne bodies.

Joh. 5 20 *Marvell not at this: for the houre shall come, in the which all that are in the grave shall heare his voyce.*

Verse 29 *And they shall come forth that have done good, unto the resurrection of life; but they that have done evill unto the resurrection of condemnation.*

2. To the last Iudgement.

Eccl. 12. 14 *For God will bring every worke unto judgement with every secret thing, whether it bee good or evill.*

Mat. 12. 36 *But I say unto you, that of every idle word that men shall speak, they shall give an account thereof at the day of Iudgement.*

3. Which being ended, the godly, &c.

2 Pet. 2. 7 *And delivered iust* Lot, *vexed with the* uncleane

uncleane conversation of the wicked.

And the Lord said unto him, Goe through the midst of the City, even through the midst of Ierusalem, and set a marke upon the foreheads of them that mourne, and cry out for all the abominations that be done in the midst thereof. Ezek. 9. 4

4. Shall possesse the kingdome of God.

Then shall the King say to them on the right hand, Come yee blessed of my Father, inherite ye the Kingdome prepared for you from the beginning of the world. Mat. 25. 4

5. But unbeleevers and reprobates shall be in hell, tormented with the divell and his angels.

Then shall hee say unto them on the left hand, Depart from me yee cursed, into everlasting fire, which is prepared for the divell and his angels. Verse 41

The Scriptures for the proofe were onely quoted by the Author, to moove thee to search them: the words themselves, I have expressed at the earnest request of many, that thou mayest more easily learne them: if yet thou wilt be ignorant, thy malice is evident; if thou gainest knowledge, give God the glory in doing his will.

Thine, *T. S.*

THE EXPOSITION OF THE SIXE PRINCIPLES.

The first Principle expounded.

Question.

WHat is God?

A. God is a [a] *Spirit*, or a ſpirituall ſubſtance, moſt wiſe, moſt holy, eternall, infinite.

[a] Joh. 4. 24

Q. How doe you perſwade your ſelfe that there is ſuch a God?

A. Beſide the Teſtimonie of the Scripture, plaine reaſon will ſhew it.

Q. What is one reaſon?

A. When I conſider [b] the wonderfull frame of the world, mee thinkes ſuch ſilly creatures that be in it, could never make it, neither could it make it ſelfe; and therefore beſides all theſe the Maker of it muſt needs be God. Even as when a man comes into a ſtrange country, and ſees faire and ſumptuous buildings, and yet finds no living creatures

[b] Rom. 1. 20
Act. 14. 17

tures there besides birds and beasts, he will not imagine that either birds or beasts reared those buildings, but he presently conceives, that some men either are, or have beene there.

Q. What other reason have you?

A. [c] A man that commits any sinne, as murther, fornication, adultery, blasphemy, &c. albeit he doth so conceale the matter, (that no man living know of it,) yet oftentimes he hath a griping in his conscience and feels the very flashing of hel fire; which is a strong reason to shew that there is a God, before whose Iudgement seat he must answer for his fact.

[c] Rom. 2. 15
Gen. 3. 8. 10. & 12. 24

Q. How many Gods are there?

A. No [d] more but one.

[d] 1 Cor. 8. 6

Q. How doe you conceive this one God in your mind?

A. Not [e] by framing any Image of him in my mind, (as ignorant folke doe,) that thinke him to be an old man sitting in heaven, but I conceive him by his properties and workes.

[e] Deut. 4. 16
Amos 4 13

Q. What be his chiefe properties?

A. First, he is [f] *most wise*, understanding all things aright, and knowing the reason of them. Secondly, he is *most holy*, which appeareth in that hee is *most just*, and *mer-*

[f] Job 12. 13
[g] Isa. 6. 3
Exod. 2[illegible]. 5, 6

b Isa. 41.4 *cifull* unto his creatures. Thirdly, he is h *eternall*, without either beginning, or end of
i Psal. 139 daies. Lastly, hee is i *infinite*, both because hee is present in all places, and because he is of power sufficient to doe whatsoever
k Job 9 4 Deut. 10 he k *will*.

Q. What be the workes of God?

l Jer. 10. 12 Psal. 33.6 *A.* l The creation of the world, and of every thing therein, and the preservation of them being created, by his *speciall providence*.

Q How know you that God governeth every particular thing in the world by his *speciall providence*.

m Mat. 10. 30 Pro. 16.33 *A.* To omit the m Scriptures, I see by experience: n Meat, drinke, and cloathing, being void of heate and life, could not preserve the life of man, unlesse there were a
n Lev. 26. 26 Mat. 4.4 *speciall providence* of God to give vertue unto them.

Q. How is this one God distinguished?

o 1 Joh. 5.7 Mat. 3. 16, 17 *A.* Into the o *Father*, which begetteth the Sonne: into the *Sonne*, who is begotten of the Father; into the p *Holy Ghost*,
p Joh. 15. 26 who proceedeth from the Father and the Sonne.

The second Principle expounded.

Q Let us now come to our selves, and first, tell me what the naturall estate of man is.

A. Every

A. Every man by nature is [q] *dead* in sin, as a loathsome carrion, or as a dead corps lying rotting and stinking in the grave, having in him the seed of all sinnes. [q] Eph. 2.2 1 Tim. 5.6

Q. What is sinne?

A. Any [r] breach of the Law of God if it be no more but the least want of that which the Law requireth. [r] 1 Joh. 3.4 Rom. 7.4 Gal. 3.10

Q. How many sorts of sins are there?

A. Sinne is [s] either the corruption of nature, or any evill actions that proceed of it, as fruits thereof. [s] Col. 3.9 Psal. 51.5

Q. In whom is the corruption of nature?

A. In all men, [t] none excepted. [t] Rom. 3. 10

Q. In what part of man is it?

A. In every [u] part both of body and soule, like as a leprosie that runneth from the crowne of the head to the sole of the foote. [u] Gen. 6.5 1 Thes. 5. 23

Q. Shew mee how every part of man is corrupted with sinne?

A. First, in the [x] minde, there is nothing but ignorance and blindnesse concerning heavenly matters. Secondly, [y] the conscience is defiled, being alwaies either benummed with sinne, or else turmoiled with inward accusations and terrours. Thirdly, [z] the will of man onely [x] 1 Cor. 2. 14 Rom. 8.5 [y] Tit. 1.15 Eph. 4. 18, 19 Esa. 57.20. [z] Phil. 2.13 Joh. 15, 16

ly willeth and lusteth after evill. Fourthly, the [a] affections of the heart, as love, joy, hope, desire, &c. are mooved and stirred to that which is evill, to imbrace it; and they are never stirred unto that which is good, unlesse it be to eschew it. Lastly, the [b] members of the body are the instruments and tooles of the mind, for the execution of sinne.

[a] Gal. 5. 24

[b] Rom. 6. 19

Q. What be those evill actions that are the fruits of this corruption?

A. Evill [c] thoughts in the mind, which come either by a mans own conceiving, or by suggestion of the divell: [d] evill motions and lusts stirring in the heart: and from these arise evill words and deeds when any occasion is given.

[c] Gen. 6. 5

[d] Joh. 13. 2 Acts 5. 3 1 Chr. 21. 1

Q. How commeth it to passe that all men are thus defiled with sinne?

A. By *Adams* infidelitie and disobedience, in eating the forbidden fruit, even as we see great personages by treason do not only hurt themselves, but also staine their bloud, and disgrace their posteritie.

[e] Rom. 5. 12. and 18. 19 Gen. 3. 6

Q. What hurt comes to a man by his sinne?

A. [f] Hee is continually subiect to the curse of God in his life time, in the end of his life, and after his life.

[f] Gal. 3. 10

Q. What

Q. What is the curse of God in this life?

A. In the [g] body, diseases, aches, paines: in the soule, blindnesse, hardnesse of heart, horror of conscience; in goods, hinderances and losses: in name, ignominy and reproach: Lastly, in the whole man, *bondage* under Satan the prince of darkenesse.

[g] Deut. 28. 21, 22. 27. 65, 66, 67.

Q. What manner of bondage is this?

A. This [h] *bondage* is, when a man is the slave of the divell; and hath him to raigne in his heart as his God.

[h] Heb. 2. 14 Eph. 2. 2 2 Cor. 4. 4 Luk. 11. 14

Q. How may a man know whether Satan be his god or not?

A. He may know it by this; if hee give obedience to him in his heart, and expresse it in his conversation.

Q. And how shall a man perceive this obedience?

A. If he [i] take delight in the evill *motions* that Satan puts in his heart, and doe fulfill the *lusts* of the divell.

[i] Joh. 8. 44 1 John 3. 8

Q. What is the curse due to man in the end of this life?

A. [k] Death, which is the separation of body and soule.

[k] Rom. 5. 12

Q. What is the curse after this life?

A. [l] Eternall damnation in hell fire, whereof every man is guilty, and is in as great

[l] Gal. 3. 10 Rom. 3. 19

great danger of it, as the traitor appprehended is in danger of hanging, drawing and quartering.

The third Principle expounded.

Q. If damnation be the reward of ſinne, then is a man of all creatures moſt miſerable. A dog or a toad, when they die, all their miſerie is ended; but when a man dieth, there is the beginning of his woe.

A. It were ſo indeed, if there were no meanes of deliverance: but God hath ſhewed his mercie in giving a *Saviour* to mankind.

Q. How is this Saviour called?

A. [m] Ieſus Chriſt.

m Mat. 21

Q. What is Ieſus Chriſt?

A. The [n] eternall Sonne of God, made man in all things, even [o] in his *infirmities* like other men, ſave onely in ſinne.

n Heb. 2. 16
Job 1. 14
o Heb. 5. 7

Q. How was hee made man voide of ſinne?

A. Hee was [p] conceived in the wombe of a *Virgin*, and *ſanctified* by the holy Ghoſt at his conception.

p Mat. 1. 18

Q. Why muſt our Saviour be both God and man?

A. Hee [q] muſt bee man, becauſe man had ſinned, and therefore a man muſt die

q 1 Tim. 2. 5. 6

ie for sin, to appease Gods wrath: he must
e God, to sustaine and uphold the man-
ood, to overcome and vanquish death.

Q. What bee the offices of Christ to
ake him an all-sufficient Saviour?

A. [r] He is a Priest, a Prophet, a King. r Psal. 45. 7 Luke 4. 18 Deut. 18. 15. 18 Luk. 1. 33. Psal. 110

Q. Why is he a Priest?

A. To worke the meanes of salvation in
he behalfe of mankind.

Q. How doth hee worke the meanes of
lvation?

A. [s] First, by making *satisfaction* to his Fa- s Matt. 20. 28 Heb. 7. 25, 26.
her for the sinne of man: Secondly, by
aking *intercession*.

Q. How doth he make satisfaction?

A. By two meanes: and the first is by
ffering a *sacrifice*.

Q. What is the sacrifice?

A. [t] Christ himselfe as he is man, consi- t Isa. 53. 10
ing of body and soule.

Q. What is the [u] Altar? u Apo. 8 3 Heb. 13. 10

A. Christ as hee is God, is the *Altar* on
which he sacrificed himselfe.

Q. Who was the Priest?

A. None [x] but Christ, and that as hee is x Heb. 5. 5, 6
oth God and man.

Q. How oft did he sacrifice himselfe?

A. Never but [y] once. y Heb. 9. 28

Q. What death did hee suffer, when hee
sacri-

ſacrificed himſelfe?

A. A death upon the Croſſe, peculiar to him alone; for [x] beſides the ſeparation of body and ſoule, hee felt alſo the *pangs* of *hell*, in that the whole wrath of God due to the ſinne of man, was powred forth upon him.

[x] Iſa. 53. 5 Joh. 12. 27 Rev. 9. 15 Luke 22. 41

Q. What profit commeth by his ſacrifice?

A. Gods [a] wrath is appeaſed by it.

[a] Heb. 9. 29

Q. Could the ſufferings of Chriſt which were but for a ſhort time, countervaile everlaſting damnation, and ſo appeaſe Gods wrath?

A. Yea: for ſeeing Chriſt ſuffered, God [b] ſuffered, though not in his Godhead: and that is more then if all men in the world had ſuffered for ever.

[b] Acts 20. 28 2 Cor. 5. 15

Q. Now tell mee the other meanes of *ſanctification*?

A. It is the perfect *fulfilling of the Law.*

Q. How did he fulfill the Law?

A. By his [c] *perfect righteouſneſſe*, which conſiſts of two parts: the firſt, the *integritie* and *pureneſſe* of his humane nature: the other, [d] his *obedience* in performing all that the Law requireth.

[c] 1 Cor 1. 30 Rom. 3. 25. 2 Cor. 5. 21 [d] Rom. 5. 19 Rom. 4. 8

Q. You have ſhewed how Chriſt doth make *ſatisfaction*; tell mee likewiſe how

ow doth he make *intercession*?

A. He doth alone continually [d] appeare before his Father in Heaven, making the faithfull and all their prayers acceptable unto him, by applying of the merits of his owne perfect *satisfaction* to them.

Q. Why is Christ a Prophet?

A. To [e] *reveale* unto his Church the way and meanes of salvation: and this he doth continually by the Ministery of his Word, and inwardly by the teaching of his holy Spirit.

Q. Why is he also a King?

A. That [f] he might *bountifully bestow* upon us, and *convey* unto us all the aforesaid meanes of salvation.

Q. How doth he shew himselfe to be a King?

A. In [g] that being *dead and buried*, hee *rose from the grave*, quickned his dead body, *ascended* into heaven, and now *sitteth at the right hand* of his Father, with full power and glory in heaven.

Q. How else?

A. In [h] that he doth continually inspire and direct his servants by the divine power of his holy Spirit, according to his holy Word.

d Rom. 8. 34
1 Pet. 2. 5

e Joh. 6. 45
Mat. 3. 17

f Isa. 9. 7

g Act. 10. 40
Eph. 4. 8
Acts 1. 9

h Isa. 9. 7
and 30. 21

Q. But

Q. But to whom will this blessed King communicate all these meanes of salvation?

i Mat. 20. 16 John 1. 11 1 Joh. 2. 2

A. He [i]offereth them to many, and they are *sufficient* to save all mankind: but all shall not be saved thereby, because by faith they will not receive them.

The fourth Principle expounded.

Q. What is Faith?

k Joh. 1. 21 and 6. 35 Gal. 3. 27 Col. 2. 12

A. Faith is a [k] wonderfull grace of God, by which a man doth apprehend and apply Christ and all his benefits unto himselfe.

Q. How doth a man apply Christ unto himselfe, seeing we are on earth, and Christ in heaven?

l 2 Cor. 1. 20, 22 Rom. 8. 16

A This [l] applying is done by *assurance*, when a man is verily perswaded by the holy Spirit, of Gods favour towards himselfe *particularly*, and of the forgiveneſse of his owne sinnes.

Q. How doth God bring men truely to beleeve in Christ?

A. First, hee prepareth their hearts that they might bee capable of faith, and then worketh faith in them.

Q. How doth God prepare mens hearts?

m Eze. 11. 19 Hos. 6. 1, 2

A. [m] By bruizing them, as if one would breake an hard stone to powder: and this

there is done by humbling them.

Q. How doth God humble a man?

A. By working in him a ſight of his ſins, and a ſorrow for them.

Q. How is the ſight of ſinne wrought?

A. By the [a] morall Law: the ſumme whereof is the ten Commandements. [a] Rom. 3. 20. & 7. 7, 8

Q. What ſinnes may I find in my ſelfe by them?

A. Tenne.

Q. What is the firſt?

A. [b] To make ſomething thy God which is not God: by fearing it, loving it, and ſo truſting in it more then in the true God. [b] Com. I.

Q. What is the ſecond?

A. [c] To worſhip falſe gods, or the true God in a falſe manner. [c] II.

Q. What is the third?

A. [d] to diſhonour God, in abuſing his titles, words, and workes. [d] III.

Q. What is the fourth?

A. [e] To breake the Sabbath, in doing the workes of their calling, and of the fleſh: and in leaving undone the workes of the ſpirit. [e] IIII.

Q. What be the ſixe latter?

A. To doe any thing that may hinder thy neighbours [f] dignitie, [g] life, [h] chaſtitie, [f] V. [g] VI. [h] VII.

h VIII. stity, h wealth, i good names, k though it be but in the secret thoughts and motions of the heart, unto which thou giveſt no liking or consent.

i IX.

k X.

Q. What is sorrow for sinne?

A. It is l when a mans conscience is touched with a lively feeling of Gods displeasure for any of these sinnes, m in such wise that he utterly despaires of salvation in regard of any thing in himself, acknowledging that he hath deserved shame and confusion eternally.

l Act. 2.37, 38
Cant. 5.4
m 1 Tim. 1.16
Luk. 13.21
Ezra 9,6,7

Q. How doth God worke this sorrow?

A. By the terrible curse of the Law.

Q. What is that?

A. Hee n which breakes but one of the Commandements of God, though it be but once in all his life time, and that onely in one thought, is subject to, and in danger of eternall damnation thereby.

n Gal. 3.10

Q. When mens hearts are thus prepared, how doth God ingraft faith in them?

A. By working certaine inward motions in the heart, which are the seeds of faith, out of which it breedeth.

Q. What is the first of them?

A. When a man humbled under the bur-

burden of his sinnes, o doth acknowledge and feele that hee stands in great need of Christ.

o Esa. 55. 1 Joh. 7. 27 Luk. 1. 53

Q. What is the second?

A. An p hungring desire and a longing to bee made partaker of Christ and all his merits.

p Mat. 5. 4 Rev. 21. 6

Q. What is the third?

A. A q flying to the Throne of grace, from the sentence of the Law pricking the conscience.

q Heb. 4. 19

Q. How is it done?

A. By r praying, with sending up loud cryes for Gods favour in Christ, in the pardoning of sins; and with fervent perseverance herein, till the desire of the heart be granted.

r Luke 15. 18, 19 Matt. 15. 22, 23, &c. Act. 8. 22. 2 Cor. 12. 8

Q. What followeth after this?

A. God then s according to his mercifull promise, lets the poore sinner feele the assurance of his love, wherewith he loveth him in Christ, which assurance is a lively faith.

s Mat. 7. 7 Esa. 65. 24 Job 33. 25

Q. Are there divers degrees and measures of true faith?

A. t Yea.

t Rom. 1. 17

Q. What is the least measure of true faith that any man can have?

Luk. 17. 5

A. When a man of an humble spirit

u Isa.42.3. Mat.17.20 Luk.17.5. by reason of the u littlenesse of his faith, doth not yet *feele* the assurance of the forgivenesse of his sinnes, and yet hee is perswaded that they are pardonable; and therefore he desireth that they should bee pardoned, and with his heart prayeth to God to pardon them.

Q. How doe you know that such a man hath faith?

x Rom.8, 23,26. Gal.4.6 Mat 5 6 y Rom. 8.9 Eph.3.7 *A.* These x *desires* and *prayers* are testimonies of the Spirit; whose propertie it is, to stirre up a *longing* and a *lusting* after heavenly things, with *sighes* and *groanes* for Gods favour and mercy in y Christ. Now where the Spirit of God is, there is Christ dwelling; and where Christ dwelleth, there is true faith, how weake soever it be.

Q. What is the greatest measure of faith?

a Rom.8. 38,39 Cant.8.6, 7 *A.* When a man daily increasing in faith, comes to be a *fully perswaded* of Gods love in Christ towards himselfe *particularly*, and of the forgivenesse of his own sinnes.

b 2 Tim.4. 7,8 Psal. 32.6. with 1,2,3 4, verses Q. When shall a Christian heart come to this full assurance?

A. Not b at the first, but in some continuance of time, when he hath beene well

well *practised in repentance*, and hath had divers *experiences* of Gods love unto him in Christ; then, after them will appeare in his heart the fulnesse of perswasion, which is the *ripenesse* [c] and strength of faith.

c Rom.4. 19,20,21

Q. What benefits doth a man receive by faith in Christ?

A. Hereby [d] hee is *justified* before God, and sanctified.

d 1 Cor.1. 30

Q. What is this, to bee *justified* before God?

Acts 25.9 Rom.3.4

A. [e] It comprehendeth two things: the first, to bee cleared from the *guiltinesse and punishment* of sinne: the second, to be accepted as perfectly righteous before God.

e Rom.8. 33

Q. How is a man cleared from the guiltinesse and punishment of his sinnes?

A. By Christs [f] sufferings and death upon the Crosse.

f Col.1.22 1 Pet.1.24 1 Joh.1.7

Q. How is hee accepted for righteous before God?

A. By the [g] righteousnesse of Christ *imputed* to him.

g 2 Cor.5. 21

Q. What profit comes by being thus justified?

A. Hereby, [h] and by no other meanes in the world, the beleever shall bee accep-

h Rom.4. 17 Apo 21.17

ted before Gods Iudgement ſeate, as *worthy* of eternall life by the merits of the ſame righteouſneſſe of Chriſt.

Q. Doe not good workes then make us *worthy* of eternall life?

A. No: For God, who is perfect righteouſneſſe it ſelfe, will find in the beſt works we doe, more matter of damnation then of ſalvation: and therefore [k] we muſt rather condemne our ſelves for our good workes, then looke to be juſtified before God thereby.

[k] Pſal. 143. 2
Eſa. 64. 6
Job 9. 3

Q. How may a man know that hee is juſtified before God?

A. Hee need not aſcend into Heaven to ſearch the ſecret counſell of God; [l] but rather deſcend into his own heart to ſearch whether *he be ſanctified* or not.

[l] Rom. 8. 1
1 Joh. 3. 9

Q. What is it to be ſanctified?

A. It comprehendeth two things: the firſt, to be purged from the *corruption* of his owne nature: the ſecond, to be indued with inward righteouſneſſe.

Q. How is the corruption of ſinne purged?

Anſ. By the [m] merits and *power* of Chriſts death, which being by faith applyed, is as a [n] *coraſive* to abate, conſume, and weaken the power of ſinne.

[m] Rom. 6. 4

[n] 1 Pet. 4. 1, 2

Q. How

Q. How is a man indued with inherent righteousnes?

A. Through the [o] vertue of Christs resurrection: which being applyed by faith, is as a *restorative* to revive a man that is dead in sinne, to newnesse of life. [o] Rom.6. 5,6. Phil.3.10

Q. In what part of man is sanctification wrought?

A. In [p] every part of body and soule. [p] 1 Thess. 5.23.

Q. In what time is it wrought?

A. It is [q] begun in this life, in which the faithfull receive onely the *first fruits* of the Spirit, and it is not finished before the end of this life. [q] Rom. 8. 23 2 Cor. 5. 5,6

Q What graces of the Spirit doe usually shew themselves in the heart of a man sanctified?

A. The *hatred* [r] of sinne, and the love of righteousnes. [r] Psal. 119. 5. 113. and 40. 8. and 101. 3. Rom. 7. 11

Q. What proceeds of them?

A. Repentance, which is [s] a settled purpose in the heart, with a carefull endeavour to leave all his sinnes, and to live a Christian life according to all Gods commandements. [s] Psal. 119. 57, 112

Q. What goeth with repentance?

A. [t] A continuall fighting and struging against the assaults of a mans owne flesh; against the motions of the divell, and [t] Gal. 5. 17 Eph. 6. 11 12 2 Tim. 4. 7,8

and the inticements of the world.

Q. VVhat followeth after a man hath gotten the victory in any temptation or affliction?

A. Experience of [t] Gods love in Christ: and so, increase of peace of Conscience, and joy in the holy Ghost.

[t] Rom. 5. 3, 4. 2 Cor. 1. 5.

Q. VVhat followeth, if in any temptation he be overcome, and through infirmitie fall?

A. After a while [u] there will arise a *godly sorrow*; which is, when a man is grieved for no other cause in the world, but for this onely, that by his sinne hee hath displeased God, who hath bin unto him a most mercifull and loving Father.

[u] 2 Cor. 7. 8, 9 Mat. 26. 75

Q. VVhat signe is there of this sorrow?

A. The true signe [x] of it is this; when a man can bee grieved for the very *disobedience of God* in his evill word or deed, though hee should never bee punished, and though there were neither Heaven nor Hell.

[x] 1 Pet. 2. 19

Q. VVhat followeth after this sorrow?

A. Repentance [y] *renewed a fresh.*

[y] 2 Cor. 7. 11

Q. By what signes will this repentance appeare?

A. By seven. 1. A care to leave the sinne, into which hee is fallen. 2. An utter con-

[z] 2 Cor. 7. 11

condemning of himselfe for it, with a craving of pardon. 3. A great anger against himselfe, for his careleſneſſe. 4. A feare leſt he ſhould fall into the ſame ſin againe. 5. A deſire ever after to pleaſe God. 6. A zeale of the ſame. 7. Revenge upon himſelfe for his former offence.

The fifth Principle expounded.

Q. What outward meanes muſt we uſe to obtaine faith, and all the bleſſings of God which come by faith?

A. The *preaching*, [a] of Gods Word, and the adminiſtration of the *Sacraments* and *Prayer*.

[a] Pro. 29. 18 Rom. 10. 14

Q. Where is the Word of God to bee found?

Mat. 28. 29, 30 1 Tim. 3. 16

A. The whole Word of God needfull to ſalvation, is ſet downe in the holy Scriptures.

Q. How know you that the Scriptures are the Word of God, and not mens policies?

A. I am aſſured of it: firſt, [b] becauſe the H. Ghoſt perſwadeth my conſcience that it is ſo: ſecondly, I ſee by experience: for the preaching of the [c] Scriptures have the power of God in them, to humble a man when they are preached,

[b] Eph. 1. 3

[c] Heb. 4. 12 1 Cor. 14. 25.

ched, and caſt him downe to hell, and afterward to *reſtore* and raiſe him up againe.

Q. What is the uſe of the Word of God preached?

[d] Rom. 1. 17. 1 Cor. 2. 16. Heb. 4. 2.

A. Firſt, it[d] *breedeth*, and then it increaſeth faith in them which are choſen to ſalvation: but unto them that periſh, it is by reaſon of their corruption, an *occaſion* of their further damnation.

Q. How muſt we heare Gods Word, that it may be effectuall to our ſalvation?

[e] Jam. 1. 19 Act. 16. 14. Heb. 4. 2. Eſa. 66. 2. Luk. 2. 51. Pſal. 119. 11.

A. We[e] muſt come unto it with hunger-bitten hearts, having an appetite to the word, we muſt marke it with attention, receive it by faith, ſubmit our ſelves unto it with feare and trembling, even then when our faults are reprooved: laſtly, wee muſt hide it in the corners of our hearts, that wee may frame our lives and converſation by it.

Q. What is a Sacrament?

[f] Rom. 4. 11 Gen. 17. 11 Gal. 3. 1.

A. A[f] *ſigne* to repreſent, a *ſeale* to confirme, an *inſtrument* to convey Chriſt and all his benefits to them that doe beleeve in him.

Q. Why muſt a Sacament repreſent the mercies of God before our eyes?

A. Becauſe wee are dull to conceive and to remember them.

Q. Why

Q. Why doe the Sacraments seale unto us the mercies of God?

A. Because we are full of unbeliefe and doubting of them.

Q. Why is the Sacrament the instrument of the Spirit to convey the mercies of God into our hearts?

A. Because we are like *Thomas*, wee will not beleeve, till wee feele them in some measure in our hearts.

Q. How many Sacraments are there?

A. Two [g] and no more: *Baptisme*, by which wee have our *admission* into the true Church of God; & the *Lords Supper*, by which we are nourished and preserved in the true Church after our admission.

[g] 1 Cor. 10 1,2,3,5.

Q. What is done in Baptisme?

A. [h] In the assembly of the Church the *covenant of grace* betweene God, and the partie baptized, is solemnely confirmed and sealed.

[h] Act 2. 38 Tit 3. 5. Act. 22. 16 Mat. 28: 19

Q. In this Covenant, what doth God promise to the partie baptized?

A. [i] Christ, with all the blessings that come by him.

[i] Gal. 3. 17 1 Pet. 3. 21

Q. To what condition is the partie baptized bound?

A. To [k] receive Christ, and ro repent his sinnes.

[k] Mark. 1. 5 15, 16.

Q. What

Q. What meaneth the *sprinkling* or *dipping in water*?

A [i]It seales unto us remission of sinnes, and sanctification, by the obedience and sprinkling of the bloud of Christ.

[i] 1 Pet. 1, 2

Q. How commeth it to passe, that many, after their baptisme, for a long time feele not the effect and fruit of it; and some never?

A. The fault is not in God, who keepes his Covenants, but the fault is in themselves, in that they doe not keepe the condition of the Covenant; to receive Christ by faith, and to repent of all their sinnes.

Q. When shall a man then see the effect of his Baptisme?

A. At [k] what time soever hee doth receive Christ by faith, though it bee many yeares after, hee shall then feele the power of God to regenerate him, and to worke all things in him, which hee offered in Baptisme.

[k] Heb. 10. 20
1 Pet. 3. 21

Q. How if a man never keepe the Condition to which hee bound himselfe in Baptisme?

A. His damnation [l] shall be the greater, because hee breaketh his Vow made to God.

[l] Deut. 13. 21: 22
Eccl. 5. 4

Q. What is done in the Lords Supper?

A. The

A. The former Covenant, ſolemnely ratified in Baptiſme, is renewed [m] in the Lords Supper, betweene the Lord himſelfe and the receiver.

[m] 1 Cor. 12. 23, 24, 25, & 12, 13.

Q. Who is the receiver?

A. Every one [n] that hath beene baptized, and after his baptiſme hath truely beleeved in Chriſt, and repented of his ſins from his heart.

[n] 1 Cor. 11 28, 31 Mat. 5. 23, 24 Eſa. 66. 1, 3

Q. What meaneth the Bread and Wine, the eating of the Bread, and drinking of the Wine?

A. Theſe outward actions [o] are a ſecond ſeale, ſet by the Lords owne hand unto his Covenant; And they doe give every receiver to underſtand, that as God doth bleſſe the Bread and Wine, to preſerve and ſtrengthen the body of the receiver; ſo Chriſt apprehended and received by faith, ſhall nouriſh him, and preſerve both body and ſoule unto eternall life.

[o] 1 Cor. 10. 16, 17.

Q. What ſhall a true receiver feele in himſelfe, after the receiving of the Sacrament?

A. [p] The increaſe of his faith in Chriſt, the increaſe of ſanctification, a greater meaſure of dying to ſinne, a greater care to live in newneſſe of life.

[p] 1 Cor. 10. 16, 17, and 11. 24

Q. VVhat

Q. What if a man, after the receiving of the Sacrament, never finde any such thing in himselfe?

A. Hee may well suspect himselfe, whether he did ever repent or not: and thereupon is to use meanes to come to sound faith and repentance.

Q. What is another meanes of increasing faith?

A. Prayer.

Q. What is prayer?

A. A[r] familiar speech with God in the name of Christ, [f] in which, either we crave things needfull, or give thankes for things received.

[r] 1 John 5. 14
[f] 1 Tim. 2. 1 Phi. 4.6

Q. In asking things needfull, what is required?

A. Two things; an earnest desire and faith.

Q. [t] What things must a Christian mans heart desire?

[t] Matt. 11. 24

A. Sixe things especially.

Q. What are they?

A. 1. [a] That he may glorifie God. 2. That [b] God may raigne in his heart, and not sin. 3. That [c] he may doe Gods will, and not the lusts of the flesh. 4. [d] That he for al relye himselfe on Gods Providence mlay the meanes of this temporall life:

[a] Petitiõ I.
[b] II.
[c] III.
[d] IV.

5. [e] That he may be justified, and be at peace with God. 6. [f] That by the power of God hee may bee strengthned against all temptations. [e] VI. [f]

Q. What is faith?

A. A [g] perswasion, that those things which wee truely desire, God will grant them for Christs sake. [g] Amen.

The sixth Principle expounded.

Q. After that a man hath led a short life in this world, what followeth then?

A. Death, which is the parting asunder of body and soule.

Q. Why doe the wicked men and unbeleevers die?

A. That their bodies may goe to the earth, and their [h] soules may bee cast into hell fire. [h] Luk. 16. 22, 23.

Q. Why doe the godly dye, seeing Christ by death hath overcome death?

A. They die for this end, that [i] their bodies may rest for a while in the earth, and their soules may enter into Heaven immediately. [i] Luk. 23. 43. Act. 7. 60 1 Thess. 4. 13 Heb. 2. 14

Q. What followeth after death?

A. The day of Iudgement. 1 Cor. 15.

Q. What signe is there to know this day from other dayes?

A. [k] Heaven and Earth shall be consumed [k] 2 Pet. 3. 11, 12

med with fire immediately before the comming of the Iudge.

Q. Who shall be the Iudge?

A. Iesus Christ the Sonne of God.

Q. What shall bee the comming to Iudgement?

l 1 Thess. 4.16,17 *A.* He shall come *l* in the clouds in great Majesty and Glory, with infinite company of Angels.

Q. How shall a man bee cited to Iudgement?

m Matth. 24.31 1 Cor. 15. 51,52 *n* Job 29. 24 *A.* At the *m* sound of the Trumpet, the living shall bee changed in the twinckling of an eye, and the dead shall rise againe, every one with his *n* owne body: and all shall bee gathered together before Christ: and after this, the good shall bee severed from the bad, *o* these standing on the left hand of Christ, the other on the right.

o Matt. 25. 32,33

Q. How will Christ try and examine every mans cause?

p Rev. 20. 12 Dan. 7. 10. *A.* The *p* bookes of every mans doings shall bee laid open, mens consciences shall be made either to accuse them, or excuse them, and every man shall bee tryed by the workes which hee did in his life time, because they are open and manifest signes *q* of faith or unbeliefe.

q Joh. 3. 18 and 5. 24

Q. What sentence will he give?

A. He

A. He will give * sentence of salvation to the Elect and godly, but hee will pronounce sentence of damnation against unbeleevers and reprobates. * Mat. 25. 34. 41

Q. What state shall the godly bee in after the day of Iudgement?

A. They r shall continue for ever in the highest Heaven, in the presence of God, having full fellowship with Christ Iesus, and raigning with him for ever. r Mat. 25. 31 Apoc. 21. 2, 3, 4

Q. What state shall the wicked bee in after the day of Iudgement?

A. In eternall perdition and destruction in Hell-fire.

Q. What is that?

A. It ſ stands in three things especially: 1. a perpetuall separation from Gods comfortable presence: 2. fellowship with the Divell and his angels: 3. an horrible pang and torment both of body and soule, arising of the feeling of the whole wrath of God, powred forth on the wicked for ever, world without end. And if the paine of one tooth for one day be so great, endlesse shall bee the paine of the whole man, body and soule, for ever and ever. ſ 2 Thes. 1. 9 Isa. 66. 24 Apoc. 21. 8

FINIS.

LVCEM ET PROCVLA SACRA HINC
ALMA
MATER
CANTA
BRIGIA